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ABSTRACT

Today global education and multicultural education are vital as all countries in the world face complex issues in economic, political, and social interdependence. This paper examines the interface between global education and multicultural education as a potential answer of how to prepare students for effective participation in a culturally diverse society within the context of a interdependent world. This interface is explored through anthropological, historical, economic, and geographical perspectives, with attention to junctures and disjunctures between the two approaches. The anthropological perspective particularly offers strength to both multicultural and global education because it emphasizes holistic study of people and cultures, comparative study, and cross-cultural approaches and methods. Both multicultural and global education value multidisciplinary approaches and increased understanding of tolerance and diversity. Educators at all levels involved in both teaching and learning must have appropriate knowledge bases, instructional approaches, and assessment strategies grounded in both multicultural and global education. (69 references) (RR)

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Interface Between Global Education and Multicultural Education

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Interface Between Global Education and Multicultural Education

Introduction

Today global education and multicultural education are vital as all countries in the world face complex issues in economic, political, and social interdependence. Not surprisingly, many states in the United States have come to mandate multicultural education; but this has not come easily. Now with the crisis in public education well documented, national and state organizations are turning their attention to the need for exploring the benefits of both global education and multicultural education. The hope is to ensure equity and build an internationally competent and productive work force for the future. With high stakes in solving the current situation, the question we address is: How can we prepare students for effective participation in our culturally diverse society within the context of an interdependent world?

In this paper we will examine the interface between global education and multicultural education as a potential answer to this question. This interface will be explored through anthropological, historical, economic, and geographical perspectives with attention to junctures and disjunctures between the two approaches. The anthropological perspective particularly offers strength to both multicultural and global education because it emphasizes holistic study of people and cultures, comparative and cross-cultural approaches and methods. Both multicultural and global education value multidisciplinary approaches and increased

understanding of tolerance and diversity. Educators at all levels involved in both teaching and learning must have appropriate knowledge bases, instructional approaches, and assessment strategies grounded in both multicultural and global education.

National and Statewide Initiatives

The National Governors' Association Task Force on International Education communicated this international challenge to all governors in its 1989 report: "As Governors, we are crucial to this effort, because we are well-positioned to take action to increase the knowledge of other peoples and their countries among our citizens. We alone sit at the critical juncture where policy--on economic growth and development, trade, education, and labor--meets practice. We, more than any other elected officials, can see the value and advantage of an internationally literate citizenry" (Task Force on International Education, 1989).

Two midwestern states, Nebraska and Minnesota, have responded to this challenge by recognizing the need for both multicultural and global education as a primary mission. In Nebraska, the legislature passed a state law in 1989 (Nebraska State Law LB 250, §1, 79-1247.04) which requires human relations training for all teachers and administrators. The training is designed to lead to the following skills:

1. an awareness and understanding of the values, lifestyles, contributions, and history of a pluralistic society;

2. the ability to recognize and deal with dehumanizing biases, including, but not limited to, sexism, racism, prejudice, and discrimination, and an awareness of the impact such biases have on interpersonal relations;

3. the ability to translate knowledge of human relations into attitudes, skills, and techniques which result in favorable experiences for students;

4. the ability to recognize the ways in which dehumanizing biases may be reflected in instructional materials;

5. respect for human dignity and individual rights; and

6. the ability to relate effectively to other individuals and to groups in a pluralistic society other than the teacher's own.

In Minnesota the State Board of Education promulgated rules mandating a multicultural, gender fair approach to instruction. The rationale for the rules reads: "The stability of our nation depends, in large measure, on the understanding and respect which is derived from a common educational experience among citizens" (Minnesota State Board of Education, 1987).

The Nebraska State Board of Education in 1990 issued a global education position statement which read, in part:

> Never before has there been a greater urgency for Americans to become globally competent. A national imperative to recognize and teach about the realities of a global society now exists. . . . The need for global awareness is especially prevalent in Nebraska, where geographical insularity is reinforced by a tradition of

> self-sufficiency, and opportunities for contact with people of diverse cultural backgrounds is limited. World events have had, do have, and will have a profound impact on Nebraska as the state and the world change. To help direct these changes and not just respond to them, Nebraska schools must be willing to make the educational adjustments necessary to prepare youth for the challenges of the twenty-first century. Nebraska school children must develop a sense of their place on this planet and they must be given the opportunity to acquire the skills that will allow them to interact effectively with people from other countries and cultures.

The Minnesota in the World Task Force in 1986 reported to the Governor and Commissioner about their work. In writing about Minnesota in the World and the World in Minnesota they articulated the following:

> There is a need to educate students for lifelong growth in understanding, through study and participation in the world community of the interdependence of all people and systems--social, cultural, racial, economic, linguistic, technological, and ecological. A global perspective requires an understanding of the values and priorities of the many cultures of the world, as well the acquisition of basic concepts and principles related to the world community.

Transforming Teacher Education

The need for understanding multicultural and global education remains an influential theme in the literature addressing reform in teacher development (Bruce et al., 1991; Merryfield, 1991). Tucker and Cistone (1991) challenge teacher educators by stating an urgent priority.

> The responsibility of teacher education is to develop and nourish human resources. In today's global village, national educational excellence depends on our ability to contribute to the improvement of the world's economy and human condition. Helping teachers improve the world through student development is our highest purpose in teacher education. Therefore global perspectives for teachers are an urgent priority.

The significance of preparing teachers as well as students in multicultural and global perspectives is also emphasized in the work of Cole (1991), Hanvey (1976), and Lamy (1987a, 1987b). According to them, educators and students must recognize the following assumptions as an important organizing theme for American education:

1. The United States is very much an integral part of the world and not politically, economically, technologically or environmentally isolated. Interconnectedness must be recognized as fact.

2. The United States, as well as other large countries and regions (geographic and in terms of numbers of people), are multicultural. Cultural diversity, national, regional and global,

makes for increasing dynamism--even instability. Multiculturalism and diversity are facts.

3. The quantity of information about the country, region and world which reaches us both daily and instantaneously is unprecedented. This information is presented, often, without historic and cultural context, through a narrow cultural lens; in the worst cases, through a chauvinistic one. That we live under an information age umbrella is a fact.

4. Our current educational system is not highly successful in providing the context skills and experiences necessary for Americans to understand issues in the global context and to offer enlightened leadership in the modern world. That sensitive negotiation is increasingly valued over conflict, worldwide, is a fact.

5. There is a relationship between national chauvinism and racial and cultural chauvinism. The danger of chauvinism to national, regional and world stability is a fact.

Clearly the new reform in teacher education must reflect the important concepts from both multicultural and global education.

Changing Definitions of Global and Multicultural Education

A plethora of definitions derived from historical as well as contemporary references exists for both multicultural and global education. For the purposes of this paper, the term global education will include aspects of the growing body of literature and interest in international education. Multicultural

education will include aspects of studies in multiethnic and intercultural education.

Global Education Definitions

When we talk about global education we mean an international education which is cross-cultural and provides a consciousness of world view as a characteristic of culture. We mean an education which is sensitive to diversity both within (gender, race, class, ethnicity, etc.) and between groups. We mean an education which is multidisciplinary, drawing upon the interfaces of such traditional disciplines as anthropology; cultural and economic geography; world, political, economic and social history; and international and comparative economics. Global education is viewed as an holistic approach, dealing with cultural and social systems. It develops a clear understanding of the interconnectedness of individual cultural systems and components so that different parts of a culture, American majority culture and American minority subcultures included, send the same message to the cultural learner.

Global education involves all the senses (Robinson, 1985). Simply learning about cultural diversity will not bring about acceptance of it. It can be demonstrated that the effect can be to increase bias. Why? Often cultural instruction does not build bridges because it focuses on what is unique or different. Material is often presented visually and verbally and doesn't involve other senses. Understanding and acceptance are not essentially cognitive processes. Culture is acquired through all

the senses, not simply through reason, and it is acquired in an integrated context.

Global education leads to understanding which comes from developing cultural versatility (Robinson, 1985). We aren't always rational in processing information. Changing cultural attitudes may require us to change cultural behaviors as well. Immersion in another culture is a powerful means of acquiring cultural versatility. International education strongly endorses this multisensory component of learning (Aigner et al., 1991; Heller, 1991; Ping, 1990).

Global education is context-sensitive, cognizant of group, national, and regional developments and histories. Education draws in the historical connections and history of issues as well as exploring them from the intragroup/national points of view as they transcend national boundaries. Today, Third World debt, environmental degradation, economic development, and human rights are global issues, not simply interests of a particular nation (The World Bank Staff, 1988).

Educators have certain outcomes in mind for young people and adult learners exposed to global education. We believe that international competence is absolutely essential for an educated citizenry, one with a substantive cross-cultural knowledge base, one equipped for informed decision making on international issues, one skilled in analyzing complex situations and understanding competing intra- and international perspectives, and one with a sense of community at several levels.

Global education aims to prepare people who can contribute to the economic competition of the local, state and nation in the modern global sense and who are at the same time, cognizant of the importance of cooperation to sustain success over the long term (Behrens, 1990; Hoemeke, 1990). It develops people who are aware of the diversity around them and far away, and the limitations of xenophobia, racism and other "isms" for success in modern world--at the levels of individual, group, national, regional and world community of nations.

Multicultural Education Definitions

When we talk about multicultural education we mean education that incorporates these principles within the national context of the United States. Various terms are used to describe multicultural education. The most widely used terms include multiethnic education and multicultural education (intercultural education is the term commonly used in France, Netherlands, Switzerland).

An understanding of the historical origins of these terms and their definitions is helpful in framing a comparison between globalists and multiculturalists. In 1984 Suzuki provided a comprehensive definition of multicultural education which included helping students better understand their own backgrounds and the backgrounds of other groups that compose our society, learning about differences in race, sex, ethnicity, or social class, overcoming ethnocentric and prejudicial attitudes and understanding the socio-historical, economic and psychological

factors that have produced inequality. Carter and Segura (1979) in their studies which describe Mexican-American education during the 1930s propose the assimilationist argument that the United States should be the melting pot by helping students adopt American core values.

Early approaches to multicultural education have been characterized by the assimilationist (melting pot) forces or the cultural pluralist (salad bowl) argument. Assimilationist forces and policies dominated American life from about the turn of the century to the beginning of the 1960s. The cultural pluralist argument of the salad bowl-stew pot genre originated as a product of the 1960s and contributed to the civil rights movement of the times. In the socio-political milieu of the 1960s concerns about the treatment of ethnic groups in school curricula and instructional materials were expressed. Minority groups proclaimed and developed a consciousness of their own histories and identities. Increasing demands were made for ethnic studies courses and the elimination of stereotypic and derogatory treatment of minority students in public schools. The 1970s emerged as an era of growth and expansion of multicultural education in a wide variety of books, materials, films and conferences. Policies such as the Ethnic Heritage Act and the National Council for Accreditation of Teacher Education (NCATE) standards support this growth and expansion. In the 1980s recent state support of multicultural education in teacher education programs has brought further attention to the issues of cultural diversity. Despite these initiatives some critics maintain the

multicultural practice in the public schools remains "largely fragmentary, sporadic, unarticulated and unsystematic" (Gay, 1983).

Within the field of education, multicultural education has come to be defined differently according to goals, practices and the social groups with which it deals. Banks (1981), Gollnick and Chinn (1986), and Sleeter (1991) focus on multiple forms of oppression which include race, ethnicity, language, gender, social class and disability, while Bennett (1986) and Gay (1983) include race, ethnicity and gender.

In a recent review of the literature (Sleeter, 1991), five definitions of multicultural education are presented that differ significantly in their political agendas. These include the following approaches:

1. The Human Relations approach aims at teaching that we are "all the same because we are different." Human relations advocates talk of the power of unity and harmony and the need for individuals to try to change the attitudes and behavior of other individuals.

2. The Culturally Different approach attempts to raise the achievement of students of color mainly through designing culturally compatible education programs.

3. The Cultural Democracy approach. This approach redesigns classrooms and schools to model an unoppressive, equal society which is also culturally diverse.

4. Single Group studies. Specific disciplines, such as Black studies, Chicano studies or women's studies explicitly teach students about the history of the target group's oppression.

5. Social Reconstructionist approach attempts to forge a coalition among oppressed groups in society and help them acquire the skills necessary to bring about social change.

Multicultural educators make certain assumptions about schooling. These assumptions include an understanding that ethnicity is a positive element in a society, that all students come to school with ethnic identifications, whether conscious or unconscious, and that ethnicity is a salient part of the United States and other western societies.

Anthropological, Historical, Economic and Geographical Curriculum Perspectives

School administrators do not need to be reminded that a primary mission of both multicultural and global education is to communicate positive themes about diversity across disciplines. However, a sustained effort to recognize and support diversity can be further informed by perspectives from the fields of anthropology, history, economics and geography. The relationship between multicultural education and global education becomes more closely linked each day as we consider information from each of these fields of study.

We observe extensive economic, technological, and political change in the world on a daily basis. During the Gulf War anyone anywhere in the world who had access to a television monitor could

see evidence of such change. The print media carried stories on a daily basis. The analysis of broadcasters and reporters helped us learn about the culture--from values, ideas, and use of resources to clothing, food, and health practices. The maps showed us the relative and actual locations of troops, equipment, and events. Where oil spills and oil fires occurred predictions were made about their impact on the environment. The intertwining of religious and political beliefs by participants in the war was shared, as were subsequent reports about how these beliefs affected actions. Television cameras and microphones allowed us to see and hear from citizens of the countries involved in the war as well as from the reporters who covered its developments (Randall, 1991).

Students who learn about the economics, environments, and technologies of others no doubt have astute leaders who recognize the need for learning and act on it. In Nebraska, middle school students in the Westside School District were given the names of Nebraska companies who conducted business in other countries. Students wrote letters to the corporations, obtained information about their activities, made maps and graphs, and wrote narratives about the companies and countries. These students were learning about the state in which they live as well as the countries in which Nebraska products are sold. Other teachers are comparing the oil spill and environmental cleanup resulting from the Valdez incident in Alaska to the oil spill, oil-well fires and cleanup problems produced in Kuwait by the Gulf War.

Students and teachers together must learn how the decisions of others affect them (Carter, 1990). In the Gulf War it was easy to see how events in the Middle East affected the price of gasoline in America. Decisions made by Saddam Hussein, George Bush, and United Nations representatives affected us each time we pulled up to a gas pump in a service station. Their decisions also affected our friends, relatives, and acquaintances who were called to serve the military in Saudi Arabia. Their work and personal lives were disrupted because of decisions made by others. Students and teachers must be able to critically assess information gathered across time and cultures. War news censorship by Iraq and the American military made us question what was the real truth. Did the culture of Iraq make a difference in the way the war was reported from Baghdad? Was the same true about the U.S. reporting? What would have been reported had the war taken place 100 years ago? What will historians say about the war in 2091?

Students and teachers must understand their own culture and then must understand the perspective of those who live in different cultures and how these perspectives were formed. In the United States, these cultures may be African American, Asian American, Hispanic American, Native American or Euro American. Or they may be cultures from South Africa, Japan, Mexico, an Indian reservation, or Lincoln, Nebraska. As we begin the study of cultures we see the interface between multicultural education and international education more clearly.

Anthropological Perspectives

In anthropology the ethnographic perspective enables us to see other peoples' points of view more clearly because ethnography deals with their categories, structures and assumptions in their terms (Ember & Ember, 1990; Haviland, 1990a, 1990b). The ethnographic perspective also allows us to examine our point of view more analytically and holistically (Hymes, 1974; Mead, 1963). After all, each of us in complex American society and culture knows but a small part of the total culture.

An example of the ethnographic method contributing to our understanding of other points of view, with relevance to teaching and learning styles, comes from Alaska (Basham, 1988). Native Americans, especially Inupiaq and Yupik (e.g., Eskimos) freshman, when asked to summarize readings, instead reacted to them. In the traditional culture, the elder is "expert" and youth, the learner. The latter does not presume to repeat what the expert has said but does "react" (reacting to something said or read is more typically expected of advanced college students). The seeming inability to follow the professor's directions was appropriate in the home culture but not in the host university culture. When students learn the university expectations, of course, they respond "appropriately." Knowing the preferred learning style or teaching mode broadens the repertoire of both students and teacher, and acknowledges and affirms the values of both cultural styles.

Ethnography

Ethnography also tells us that groups, which outsiders might judge to be homogeneous, typically identify certain key characteristics through dress (Haviland, 1990b; McCurdy, 1990). For example, the several thousand Aleut peoples of southwest Alaska, whom we usually treat as a single ethnic group, identify each other by home village or the political alliance of villages (as well as by standing within the one community) by their dress--tailoring, use of design, ornamentation, and the like. The we-they (subcultural) distinctions are displayed and known to all members of the culture. Maya painted the costumes of other Maya whom they vanquished as discernibly different from their own. Egyptians painted the skin color and features of neighbors and conquered peoples to the south as different from themselves, just as they did people of different status within their pluralistic society. The study of populations in history reveals early on both the presence of "races" (populations with different bodily proportions, dental characteristics, patterns of disease, etc.) and cultural acknowledgment of such diversity. "We" and "they" distinctions made by societies and cultures tens of thousands of years ago are still with us. Today, "groups" in schools ("subcultures" if you will) frequently identify themselves through dress, hair style, and other characteristics. The teacher, using an ethnographic perspective, can come to identify the groups within the school and classroom and the characteristics that define them, their relations to each other and the school. This

perspective is helpful both in dealing with issues in teaching and learning and with the overall environment of the school.

Archaeology

The archaeological perspective explains the diverse ways we have and how we came to these ways (Haviland, 1990b; Plog, 1990). It adds to the historic dimension, to the ethnographic record and is heavily involved with material remains, the context and associations. For example, archaeology reveals the long-standing division of labor in some High Arctic societies. House remains are clearly divided into areas in which distinct tasks were performed, some historically associated with men and some associated with women. These divisions seem to have their origins many centuries ago. Archaeology also shows that in most societies there is direct relationship between burial customs and the perceived and actual wealth and status (value) of an individual in society. Revering elders is reflected in the customs of many ancient cultures. In some of these, infants, because they have not contributed to the family and group to the same extent as elders, receive far simpler treatment at death.

The organization of learning groups in societies is sometimes revealed in the archaeological record. In some prehistoric pueblo cultures of the American Southwest, for example, it is observed that patterns painted on pottery distinguish one community or region from another (different cultural groups). The homogeneity shown in pottery discoveries suggests that pottery makers remained together in the community/region throughout life. At the same

time, within a community, subtle difference in the combinations of pattern elements used in distinct areas of the village indicate that where one lived in the community/region was not random (or such differences would not be expected). Archaeologists suggest that extended families lived together and were probably mother-daughters units (rather than mother-daughters-in-law units). Transmission of information and the nature of relationship between women in such societies can be expected to differ from those with other patterns of post-marital residence, such as traditional China. A final example from archaeology reveals that the barrio (neighborhood), so typical of historic Mexico, has its roots thousands of years ago in the early development of agricultural communities. The organizational principle and the associated values are deeply embedded in the culture.

Physical Anthropology

Physical anthropology provides the key between biology and culture; i.e., evolution, population diversity (race), and ecology/adaptation (Haviland, 1990b). It tells us, for example, that Aleuts and American Indians both suffer from arthritis but that Aleuts typically are afflicted in their spinal columns and American Indians in their joints. Physical anthropology, in combination with archaeology, can reveal the relationship between infant mortality, nutrition and disease in populations. It demonstrates the positive relationship between longevity, good nutrition and health. Physical anthropology also reconstructs the

relationship between the development of agriculture and its extension into tropical Africa, the spread of malaria and its extension to farming communities, and human biological response. In the United States, generations after the human biological (genetic) response is no long adaptive or useful (because malaria is no longer a problem), we find some African Americans retaining that earlier adaptation. They are afflicted with sickle-cell anemia in its more mild manifestation. An analogous human biological response, thalassemia, is found among Americans of Mediterranean descent, especially Greek and Italian Americans.

Sociolinguistics and Ethnolinguistics

Sociolinguistics and ethnolinguists focus on language in society and culture; i.e., on how language can be integrative, isolating, or socializing, and the extent to which it reflects cultural focus (Haviland, 1990b; Hickerson, 1990).

Sociolinguistics studies the structure and use of language and dialect, as it relates to the social setting. An example that sets one group apart from others within a single society is a dialect or language spoken by many inner-city African Americans. Black English is a highly structured mode of speech, containing West African words retained for generations. It is neither substandard English nor a defective form of Standard English. It lacks certain sounds of Standard English and has distinct features which differentiate it from Standard (Robinson, 1985). Speakers of Black English may need to be taught Standard English--some say as a foreign language--and to switch from one to the other as appropriate in order to be successful in the educational and

neighborhood subcultures. Formerly, their dialect might have led to the labeling of an individual speaker of Black English as "learning impaired."

Ethnolinguistics studies language in its cultural setting. For example, membership in a professional or other group may call for special vocabularies to communicate effectively about special interests. Speakers are set off from nonspeakers and this helps create a sense of group identity. An anthropologist might be communicating clearly to a peer with a discussion of the "structural implications of matrilateral cross-cousin marriage" but not to most of us.

English, in its many varieties, has become recognized as a strong political and economic "coin" of the global realm. Thanks to television programs from England, we are aware of the relationship between social class and accent or dialect there. In some cultures, such as Aleut, males and females and nobles and commoners will use different words and patterns of address. Scholars have pointed out that Inupiaq (spoken by Northern Alaskan Eskimos and Canadian and Greendlandic Innuit) has dozens of words for snow (color, quality, density, etc.), reflecting the significance of this environmental feature in the culture. A number of groups have traditionally referred to themselves as "real people," which suggests another way that people make the "we-they" distinction.

Applied Anthropology

The perspective provided by applied anthropology frequently focuses on social change and provides the basis for seeing the process by which cultures interrelate and are transformed (Chambers, 1990; Haviland, 1990b).

It uses anthropological knowledge and techniques for the purpose of solving "practical" problems, often for a specific "client." For example, Franz Boas, an important early anthropologist in the United States who trained a generation of anthropologists, was instrumental in reforming the country's immigration policies. The rapid recovery of Japan after World War II was due in no small measure to the influence of anthropologists in structuring the United States occupation.

In Hartford, Connecticut, in the 1970s, a major hospital was not successful in drawing Puerto Rican families to its local clinic until applied anthropologists demonstrated that the traditional majority culture "model" of a clinic wasn't appropriate to the subculture. Having Spanish speakers in the clinic, offering flexible hours, using different approaches to "appointments," etc., were among the many adjustments the hospital had to make to serve the group successfully.

In Alaska, during the early 1980s, Native American villagers received training as alcohol counselors using the Western medical model (including offices, signs, and formal one-on-one sessions), which proved inappropriate to the culture and the values of the group and community. Needless to say, "clients" did not come to

the office to be "counseled" by a relative/friend, especially a member of the opposite sex, or to identify themselves as in need of help. Fishing or engaging in other traditional activities was more likely to lead a troubled person to talk to a "peer" (who also happened to be trained as a counselor).

Today, applied anthropologists are in some demand in the field of international development. For example, United States aid in Haiti was unsuccessful in reforestation (proposing planting trees was not considered locally very "useful" and removed land from subsistence farmers for such state-owned/managed stands) until it called in anthropologist Gerald Murray (Haviland, 1990b). With his knowledge of the culture and its values, Murray sold the peasants on planting trees that were of commercial or nutritional value and that were theirs rather than the state's. This approach was successful because it did not interfere with the current subsistence farming. Murray also arranged for trees to be obtained from nongovernmental organizations. He sold reforestation to economically rational Haitian peasants to whom ecological arguments, presented by government officials, were not compelling.

In the Canadian arctic, anthropologist Richard Condon (1988) noted the dissonance between the traditional Canadian school calendar, the Innuit value of certain traditional seasonal activities, and typical waking-sleeping patterns of children at different seasons as the amount of light changed. Can/should such an educational system, arranged by a dominant culture centered far

away, with a different world view/philosophy, and tuned to very different rhythms and traditions, adjust to local conditions?

Historical Perspectives

History is a vehicle for understanding the realities of today's world. Children may be able to see in their own lives that events of the past few years shape the way they live now. Their parent's new job may have forced a move to a different location in another state or country. Their choice of school (if they live in a state where students and parents can choose the school the student attends) may have made a difference in the world language or mathematics they study or the fine arts or athletic activities in which they participate. Their recent history shapes their reality. Or they may belong to a church where the evangelism efforts have changed. In the early 1900s the immigrant boats kept coming from Europe bringing potential new members for many religious denominations. The immigrant boats now come from Korea, Laos, Cambodia, and other countries in the Far East. Immigrants come from Mexico and the commonwealth of Puerto Rico. Some of the mainline churches know they must recruit people from different regions of the world if they want their membership to grow. It is a reality in today's world.

The focus of historical study and learning should be on understanding interrelationships among peoples, countries, and continents. The cultural diffusion of food crops, military technologies, political systems, and disease highlights interrelationships and shared cultural developments. Children and

adults need an historical understanding of Native Americans and their origins. From which countries or continents did they come? At what time in history? Why were their cultures different if they all had the same geographic origin? Adaptation to their "new" geographic habitat? How are Native Americans related to other peoples? What is their interrelationship with white people? Other people of color?

Western bias in teaching about non-Western countries and continents and cultures must be reduced. History must be rewritten to reflect gender and ethnic contributions to countries and continents and cultures. During the 1980s the Minnesota Legislature provided monies to the Minnesota Historical Society to rewrite Minnesota history. A textbook was produced for upper elementary and middle school children that depicted women, American Indians, and African Americans in strong positive roles in shaping Minnesota history. History was rewritten in an accurate way reflecting the diversity of the participants and their contributions. The same could be done to reduce Western bias in teaching about countries, continents, and cultures. Content can be focused on Asia, Africa, and Latin America, the perspectives of the dominant, middle or lower class, and other aspects of culture.

World History

World history is the study of change on a global scale. Becker writes in the 1990 ASCD yearbook, Global Education: From Thought to Action, and quotes the College Entrance

Examination Board's recommendations for teaching world history, geography, and cultures:

> The topic here is the world, not each and every one of its constituent parts. The focus is on developments that are of the largest significance to the whole of civilizations. . . . Teaching about the history of the world must proceed top down, deductively employing ways in which events and developments of the past can be grouped together as communalities, continuities and contrasts. . . . The movement of traditional to modern societies, the spread of the most widely shared religions and languages and the still developing worldwide shift to industrial economics are . . . significant developments with which world history is concerned.

As students learn about change on a global scale they will begin to see the interrelationship between international education and multicultural education. International history broadens students' perspectives when exposed to topics as seen in other nations. When students have an opportunity to live in another country for a few weeks or months or a year they get a different perspective about the country than if they only travel there, or if they only study about the country in their classroom. It is also helpful to read materials written by citizens of those countries. Their viewpoint about the United States may be very different than that of a writer who is culturally an American.

Global History

Global history incorporates knowledge of economic, historical, and strategic changes over the past centuries.

In studying the history of other countries students can compare and contrast the information about the development of the United States with simultaneous development in those countries. They can analyze how the changes are interrelated. The impact that economic conditions in one country had on another will be apparent. Many of the students them may have great-grandparents or other relatives who left Europe in the early 1900s because of the opportunities for work in the United States. Others have relatives who left Mexico in the 1970s and 1980s to seek work in the United States. As students learn about the economic conditions in those countries in different periods of time they realize that changes affect people's domiciles. And, in fact, their very existence; the student may be a citizen of the United States because of a forebear's immigration. A comparative approach of history highlights such communalities in human experience and development of nations and cultures.

In his 1979 book, A World History, McNeill writes about the "onset of global cosmopolitanism" in the late eighteenth century. He says, "Science, technology, and the natural desire of weaker states and peoples to borrow from richer and stronger nations the secrets of their power tended to unite the world. Geographical

differences, linguistic barriers, and the wish to preserve local cultural traditions acted in the opposite sense." He goes on to write:

> In all parts of the world, local cultural continuity with past generations has been profoundly challenged. Changes in everyday life with urbanization, industrialization, bureaucratization, and automation are so far-reaching and still so new that no one can yet expect stable human adjustments to the new conditions of life to emerge. . . . In times to come men (sic) will probably look back upon these centuries as a period of extraordinary achievement, when global cosmopolitanism first became a reality.

Geographical Perspectives

World geography is the study of key culture regions on the face of the earth. Three fundamental geographic themes are how people adjust to their environment, how people modify their environment, and the relationship between geography and the contemporary scene (Kolevzon & Heine, 1981).

World geography is often taught around cultural regions. Students can explore the historical background, climate, topography, natural resources, economic development, cultural influences, and standards of living. The interdependence of people, world problems, and the need for world understanding and cooperation are natural topics in the study of world geography (Kolevzon & Heine, 1981).

World geography, historical cultures and international relations deal with interdependence, economic development, complexity, change, and historical perspective. It is difficult to separate world geography and world history since both deal with interdependence, economic development and change; students can see the complexity of the relationships.

Global Geography

Global geography is understanding complex environments of the earth and their interdependence. Geographical knowledge is crucial for dealing with problems of nuclear arms buildups, distributions of economic resources, refugees, and terrorism. Students see how decisions made at one location or place affect people and the environment around the world. Through geography we understand absolute and relative location as aspects of every natural and cultural feature on earth.

Students learn how absolute location affects the way people live in a certain locality. The environment affects the basic necessities of life, food, clothing, and shelter. The relative location makes a difference in matters of values and beliefs as expressed in politics and religion. The absolute and relative location are also affected by the rapidity and potential comprehensiveness of communication today made possible by the 55 satellites in space.

Physical Geography

Physical geography deals with ways in which the physical environment influences human activity, both directly and

indirectly. These influences act through climate, landforms, soils, and vegetation (Strahler & Strahler, 1989). Among the contemporary trends which bring unity and purpose to physical geography are the identification and analysis of natural flow systems of energy and matter. They give special attention to the global budgets and balances of radiation and water. Another trend is toward a climatology geared closely to the soil-water balance. The availability of water to plants allows the evaluation of freshwater resources of the lands explicitly in terms of the annual and seasonal water surplus or water deficit (Strahler & Strahler, 1989). The impact of human activities on the environment and on resources that are renewable through inorganic and organic cycling of energy and matter is an important component of physical geography (Strahler & Strahler, 1989).

Regional Geography

Regional geography meets a basic need in furthering an understanding of the earth's surface and the complexities of human life which exist on this surface (White, Foscue, & McKnight, 1985).

Landscape appreciation is described by White, Foscue, and McKnight (1985) as "an understanding of everything that one can see, hear, and smell--both actually and vicariously--in humankind's zone of living on the earth."

Within regions attention is given to people as "destroyers of nature as well as builders of civilization" (White, Foscue, & McKnight, 1985). Environmental and ecological concerns must be a part of any study of regional geography.

Economic Geography

The economic geographer is concerned with the spatial organization of economic systems: with the location of the various elements of the system, how they are connected in space, and the spatial impact of economic processes (Dicken & Lloyd, 1990).

Students learn that economic activities are organized spatially on the earth's surface and such spatial patterns change over time. In the Midwest a major economic activity has been farming or food production for many years. Now food processing and agricultural engineering have become as important as the actual production of crops for food. Research centers at land grant universities are committed to finding new uses for products from the rich soil and temperate climate of this part of the world.

The underlying processes at work in organizing economic activities may be social, political, cultural, or geographic. Governors in each of the 50 states work hard at creating incentives and opportunities to attract new businesses or retain those presently operating in their states. Businesses conduct comprehensive studies of the advantages offered in different locales before determining where to locate new plants. Many different processes are at work in these endeavors.

The spatial organization of the economic activities influences other social processes (Dicken & Lloyd, 1990). Educational systems respond to additional children coming from families who

move into communities where businesses locate. A meat packing company locating in Lexington, Nebraska, brought not only more children to be educated but children of Mexican American culture. The education system needed to provide bilingual programs for its new students, training in multicultural curriculum and instruction for its teachers, and develop new strategies for working with parents from another racial and ethnic culture.

Economic Perspectives

Economic literacy is understanding how national, regional, and personal well-being is influenced by the world economy. Economics everywhere are increasingly international as more and more ordinary people are immersed in worldwide activities. A great deal of work is necessary to help students learn the concepts and theories of economics. Adults, who were once students, lack this knowledge in their everyday lives. To be literate one must understand the interrelationships of the economy. The farmer sells grain in worldwide markets, the manufacturer sells computer chips in worldwide markets, the forester sells wood in worldwide markets. The workers on the farms and in industry depend on these markets for their livelihood.

Economic competitiveness is educational competitiveness. Education systems around the world are undergoing reform as business leaders, government officials, educators and citizens understand the enormity of truth in this statement. These people understand that children and youth must be educated to a higher level and in different ways than ever before. In America's

Choice: High Skills or Low Wages, a publication of the National Center on Education and the Economy, the point is made that all of our students must receive a better education than that to which we are accustomed. The recommendation is made that within the decade 90% of our students must receive the same high quality education that the top 10% now receive. Students must learn to think critically and creatively, solve problems, and be decision-makers.

A basic resource is an educated and skilled people. When governors across the United States attempt to persuade businesses to locate in their states they argue the quality of education possessed by the work force. We know that the industrialized countries generally have a high literacy rate.

Our interconnectedness increases through widespread use of the same technology by peoples in all areas of the world. Satellites for communication through television with both voice and picture, telephones with voice, and facsimile machines with the printed word have made it possible for people around the world to learn from each other very rapidly. This near-instantaneous communication makes the interrelatedness of actions and events noticeable to all citizens.

Environmental concerns which must be studied include population growth, resources and depletion, and deterioration of the ecosphere. The way we live now affects not only us but our children and grandchildren. Actions by one group of people or policies enacted by one government affect all other people in the world. Leaders are aware of how environmental policy can make

life more healthful and satisfying for citizens. Money spent on protecting the environment is an investment rather than a cost.

World Economics

World economics is a study of resources, policies about their use, actions taken by those in power, and the interdependence of all countries. The population of a country determines the use of resources; lack of technology and capital determine future growth and standard of living.

Less-developed countries must make economic choices regarding agriculture or industry; basic industries or consumer goods industries; centralized planning or the market; and balanced or unbalanced growth (Mings, 1987).

Prospects for world economic development must include the large population in the world. Political turmoil; pressure on nonfood resources, energy, and the environment; and strained international relations are results of overpopulation (Mings, 1987).

The debt carried in many countries of the world magnifies the problem of world economic development. The question of aid or trade to the less developed countries needs an answer.

International trade affects all countries and the people who live in them. Consumers are the greatest beneficiaries of foreign trade since goods are made where they can be produced most inexpensively. Therefore consumers' real purchasing power is maximized. Others who gain or lose are determined, in part, by the governmental policies which are set for trade and monetary policy (Mings, 1987).

Macroeconomics

Macroeconomics covers the overall aspects of the economy. It is a study of the total performance of the economy rather than with the behavior of individual units. Macroeconomics deals with the broad measurements of economic activity such as the average price level, employment, and total output (Mings, 1987). Other subjects included in a study of macroeconomics are unemployment and inflation, economic growth, and spending by the federal, state, and local government.

Microeconomics

Microeconomics includes the topics that have to do with the individual units of the economy, the households and firms, and the behavior of the markets for products and resources (Mings, 1987). The spending decisions of the consumer; production and price setting by businesses; industry concentration and conduct; government laws and regulations to protect consumers, workers, and the environment; labor and labor unions; and distribution of income from rents, interests and profits as well as wages and salaries are all facets of microeconomics (Mings, 1987).

Comparative Economics

The principal alternative economic systems today are capitalism, associated with market economics, and socialism, associated with centrally directed economies. Variations of these principal types include the mixed economies of North America, the democratic socialist economies of Western Europe, and the communist economies of Eastern Europe (Mings, 1987). It will be

interesting and instructive to observe the changes which will occur in the communist economies of Eastern Europe now that enormous political change has taken place in that part of the world. It seems that there is increasing evidence of decentralization, the development of markets, and growing consumerism in Eastern Europe. In the capitalist countries the public sector is expanding, social welfare is increasing, workers are participating in production decisions and profit sharing, and policies are developed on planning and incomes (Mings, 1987).

Contrasting Perspectives

Within the historical, geographical, political and anthropological frameworks, the fabric of beliefs shared by each perspective present common as well as contrasting perspectives. There are clearly junctures and disjunctures between the tenets and practices of multicultural and global education as we address the central questions: How do we help people live in harmony with those who are different? How do we prepare students for effective participation in a globally interdependent world?

What are the common bonds between multicultural education and global education that provide answers to these questions? Each has a framework embedded in the language and concepts derived from the field of anthropology. Each embodies a multidisciplinary approach which values the study of both global, physical, regional and economic geography; ethnography and ethno/sociolinguistics; comparative and world economics; and global and world history. Each focuses on the development and rights of individuals within

society. Each has a primary goal of stamping out racism, oppression and inequality through acquiring understanding and empathy with others and one's own ethnic group. This goal of increased tolerance and understanding of diversity are attitudes important to both multicultural and global education. These junctures provide an important commonality of purpose from which to improve schooling.

Although there is common ground, there are significant differences in the scope of each approach. Global education recognizes political issues that go beyond the national boundaries of the United States, while multicultural education focuses primarily on American culture minorities. Global and international approaches emphasize the recognition of diversity within the group, while some critics of multicultural education question whether students learn further stereotypes from such studies. A multicultural approach helps students identify and challenge the biases that are around them in society. The global approach recognizes that it is impossible to create a completely nonbiased environment and teaches the anthropological understandings that lead people in every culture to attribute status to some but not others. Global education recognizes that national chauvinism is as limiting as internal racial and cultural chauvinism.

The global approach focuses on school culture broadly conceived and is inclusive of the world's populations. The multicultural approach focuses on local, immediate concerns to the

school community and is explicitly political in its agenda. The issue of equity in public schooling fuels the multicultural debate and drives the goals of multicultural education toward affective and attitudinal change.

Conclusions

Call for a Multidisciplinary Approach

The strengths of each perspective (multicultural and global) are currently being examined by educators and others charged with efforts to revise curricula, adopt new textbooks, select appropriate materials and prepare teachers. According to Elizabeth Steinberger, "the task of erasing prejudice and fostering an appreciation for diversity has fallen squarely into the laps of the public schools" (1991). Furthermore the globalists and internationalists recognize that if the United States is to prosper in a globally competitive world, all groups must feel connected to school in ways that ensure their future success.

America's public schools should move from a disciplinary to a multidisciplinary approach to organize curriculum; define new ways in which curriculum, instruction and assessment are related; develop relationships among adults in schools based upon cooperation, sharing and teaming; help students serve as resources for learning; and build a sense of community from within.

Vital components of such change include a focus on interdisciplinary approaches which help students probe deeper into understanding of subject matter and the ability to construct their

own knowledge. Interdisciplinary courses and lessons provide opportunities for students to develop a deeper awareness and understanding of key world issues such as adequate food, energy, pollution, defense and security, resource use, and human rights. Other interdisciplinary subjects include the search for security in a nuclear age; the gap between rich and poor nations; and environmental concerns of population growth, resource depletion, and deterioration of the ecosphere. Topics such as these can be studied from within both multicultural and international perspectives.

Develop an Anthropological Perspective

The anthropological perspective which informs both multicultural and global education will perhaps offer the greatest hope for the creation of a curriculum which recognizes diversity while emphasizing commonality. The anthropological perspective challenges anyone who works in schools to move beyond self-interest and cultural intolerance, to help structure schools around student interest, and to help students make important connections with the real world. An anthropological perspective is holistic, systemic, cross-cultural and comparative (Erickson et al., 1991; Higgins et al., 1986).

Change Teacher and Administrator Preparation

Different teacher preparation means revised programs from kindergarten to postsecondary. The development of school administrators to accommodate the diverse interest and needs of today's school population is necessary. Included in teacher and

administrator preparation would be ethnographic methods as tools for them to understand classroom and school diversity and structure the most effective learning environments (Hillard, 1989; White, 1987; 1990).

Transform Teaching and Learning

The heart of a school's organizational life is a complex collaboration of human relationships. Students must recognize and adapt to a variety of cooperative, competitive, and individual social interactions among diverse cultures. Cooperative learning models and workplace collaboration are necessary.

Nearly 20 years of research and practice support the use of cooperative groups to successfully accommodate diversity in learning style and culture (Adams & Hamm, 1991). Cooperative learning is an instructional mode in which skills can be taught. Johnson and Johnson (1989/90) write:

> If the potential of cooperative learning is to be realized, students must have the prerequisite interpersonal and small-group skills and be motivated to use them. These skills should be taught just as systematically as mathematics, social studies, or any subject. Doing so requires that teachers communicate to students the need for social skills, define and model these skills, have students practice them over and over again, process how effectively students perform the skills, and ensure that students persevere until the skills are fully integrated into their behavioral

> repertoires. If teachers do so, they will not only increase student achievement, they will also increase students' future employability, career success, quality of relationships, and psychological health.

Cooperative learning assumes heterogeneity and emphasizes interactive learning opportunities. Interpersonal skills are crucial. In a cooperatively run school in Germany two staff members describe their school and then tell why they enjoy working there (Ratzki & Fisher, 1989/90).

> Holweide is a democratically run school where every group in the school community--teachers, students, parents--is actively involved in decision making and participates in school life (Ratzki & Fisher, 1989/90). . . . It is more enjoyable to work in an atmosphere where you are involved in decision making than it is to follow rules and ideas thought up by others. . . .

Cooperative models have been successful in establishing the collaborative intimacy necessary to engage in group problem solving. Problems--and problem solving--can be done by individuals or groups.

Kniep (1989) believes cooperative problem solving leads to development as a citizen. He writes:

> Persistent problems, by their very nature, permeate every level of existence--from global to national to local--with their symptoms and causes. Morever, the solution to persistent problem will come both through

> individual behaviors taken collectively and through policy decisions taken multiculturally. . . . Students need opportunities to find their role as citizens and develop their abilities for social participation in local versions of global problems or local efforts to alleviate global problems.

Two college professors, one from North Dakota and the other from New York, believe cooperative learning has the potential to transform our schools, our communities and ultimately our society (Sapon-Shevin & Schniedewind, 1989/90). They write:

> The future of cooperative learning is rich in possibilities. We have not yet come close to a full understanding of what schools built on a model of cooperation might look like and what power they might unleash for students and teachers alike. . . . If we use the principles of cooperative learning and the values of cooperation . . . we can create schools that are truly cooperative and a society in which people really do work together for shared, equitable goals.

Through cooperative learning models, schools, teachers, and society can build a sense of community. Harlan Cleveland, statesman, scholar, and writer summarizes rethinking done by a group of 31 people from 24 countries over a period of four years in The Management of Peace (1990-1991). He writes how the world

pursues the fundamentals of international cooperation and says about the management of pluralism:

> This "workable system of peaceful change" is a feasible goal. . . . The problem now lies in how to move in an orderly way toward carrying into practice what we have learned in theory. . . . Our challenge is strikingly similar to the one successfully confronted by Thomas Jefferson, James Madison, Alexander Hamilton, and the other founders of the United States. In America, we recently celebrated the 200th anniversary of the Constitution, which was written to govern a large, diverse, developing nation through institutions crafted to ensure that no one would be in general charge. . . . The real-life management of peace worldwide is likely to mean a Madisonian world, a world of bargains and accommodations among national and functional "factions," a world in which people are able to agree on what to do next together without feeling the need (or being forced by global government) to agree on religious creeds or political credos. A practical pluralism, not a unitary universalism, is the likely destiny of the human race.

Next Steps

Many strategies of school change are needed to accomplish the goals of both multicultural and global education--anthropological research in teaching and learning environments and the construction of new models which bring "a balanced appreciation and critique of cultures including our own are necessary"

(Stotsky, 1991). To achieve these goals, further research and study will be needed in the following areas.

1. Contributions of the various fields of anthropology to the preparation of administrators, teachers, and students.

2. Transforming school curriculum with an interdisciplinary and multidisciplinary approach.

3. Cooperative learning models as strategies for teaching about diversity and community.

4. Systematic approaches which emphasize the interrelatedness of economics, history, anthropology and geography in understanding diversity, commonalities, and key world issues.

5. Approaches to pedagogy which reflect the relationship between curriculum, instruction, and assessment.

The interface between multicultural education and global education helps solve a current problem in education and will carry into the next century. The interface recognizes the goals and positive themes of each approach. To achieve these goals, combining forces will prepare students for effective participation in our culturally diverse society within the context of an interdependent world.

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